













## POETRY.

From the Irish Penny Journal.

## THE WORLD'S CHANGES.

'Contarini Fleming wrote merely, TIME,  
D. ISRAEL, THE YOUNGER.

The solemn shadow that bears in his hands  
The conqueror's sceptre and the glass of sands,  
Paused once in his flight where sun-rise shone  
On a war-like city's towers of stone;  
And he asked of a pensive soldier near,  
'How long has this fortress city been here?'  
And the man looked up, man's pride on his brow,  
'The city stands here from the ages of old;  
And as it was then, and as it is now,  
So will it endure till the funeral knell  
Of the world be knoll'd,  
As eternity's annals shall tell.'

And after a thousand years were o'er,  
The shadow paused over the spot once more.  
And vestige none of a city was there,  
But lakes lay blue, and plains lay bare,  
And the marshalled corn stood high and pale,  
And a shepherd piped of love in a vale.  
'How!' spake the shadow, 'can temple and tower  
But the shepherd seek the long locks from his brow—  
'The world is filled with sheep and corn;  
Thus it is of old, thus it is now,  
Thus too will it be while moon and sun  
Rule night and morn,  
For nature and life are one.'

And after a thousand years were o'er,  
The shadow paused over the spot once more.  
And lo! in the room of the meadow lands,  
A sea foamed far over sallow sands,  
And flashed in the noon-tide bright and dark;  
And a fisher was casting his nets from a bark,  
How marvelled the shadow! 'Where then is the plain?  
And where be the acres of golden grain?'  
But the fisher dashed off the salt spray from his brow—  
The waters begirdled the earth away,  
The sea ever rolled as it rolleth now,  
What babblest thou about grain and fields?  
By night and day,  
Man looks for what the ocean yields.'

And after a thousand years were o'er,  
The shadow paused over the spot once more.  
And the ruddy rays of the eventide  
Were gilding the skirts of a forest wide;  
The moss of the trees looked old, so old!  
And valley and hill, the ancient mould,  
Was robed in sward, an evergreen oak;  
And a woodman sighed as he felled an oak.  
Him asked the shadow—'Rememberest thou  
Any trace of a sea where waters were?'  
But the woodman laughed: said he, 'I trow,  
If oaks and pines do flourish and fall,  
It is not amiss sea—  
The earth is one forest all.'

And after a thousand years were o'er,  
The shadow paused over the spot once more.  
And what saw the shadow! A city again,  
But peopled by pale mechanical men,  
With workhouses filled, and prisons, and marts,  
And faces that spoke exanimate hearts.  
Strange pictures, and sad! was the shadow's thought;  
And turning to one of the ghastly, he sought  
For a clue in words, to the when and the how  
Of the ominous change he now beheld:  
But the man uplifted his care-worn brow—  
'Change? What was life ever but conflict and  
change?

From the ages of old  
Hath affliction been widening its range,  
Enough! said the shadow, and passed from the spot;  
At last it is vanished, the beautiful youth  
Of the earth, to return with no to-morrow;  
All changes have chequered mortality's lot,  
But this is the darkest—for knowledge and truth  
Are but golden gates to the Temple of Sorrow!

## THE BIRDS IN AUTUMN.

BY MRS. SIGOURNEY.

November came on with an eye severe,  
And his stormy language was hoarse to hear—  
And the glittering garland of brown and red,  
Which he wreath'd for his white round the forest's head,  
With sudden anger he rent away,  
And all was cheerless, and bare, and grey.  
Then the houseless grasshopper told his woes,  
And the humming bird sent forth a wail for the rose:  
And the spider, that weaver of cunning so deep,  
Roll'd himself up like a ball to sleep;  
And the cricket his merry horn laid by  
On the shelf, with the pipe of the dragon-fly.  
Soon voices were heard at the morning prime,  
Consulting of flight to a warmer clime:  
'Let us go! let us go!' said the bright-winged joy—  
And his spouse sang from a rocky spray,  
'I'll go to death of this hum-drum tree;  
I'm tired if 'tis only the world to see.'

Then up went the thrush with a trumpet-call;  
And the martens came forth from their box on the wall,  
And the owl peep'd from his secret bower,  
And the swallows conven'd in the old church tower;  
And the council of black-birds was long and loud—  
Chattering and flying from tree to cloud.

'The dahlia is dead on her throne,' said they;  
'And we saw the butterfly coil as clay—  
Not a berry is found on the russet plains—  
Not a kernel of ripened maize remains—  
Every worm is hid—shall we longer stay  
To be wretched with famine? Away! away!'

But what a strange clamor on elm and oak,  
From a heavy of brown-crook'd mocking birds broke!  
The theme of each separate speaker they told,  
In a shrill report with much mimicry bold,  
That the eloquent orators stood to hear  
Their own true echo, so wild and clear.

Then tribe after tribe with its leader fair,  
Swept off thro' the fatheadless depths of air—  
Who marketh their course to the tropics bright?  
Who nethereth their wing for its weary flight?  
Who guideth their caravan's trackless way?  
By the star at night, and the cloud at day?

Some spread o'er the water a daring wing,  
In the isles of the southern sea to sing;  
Or where the minaret towering high,  
Pierces the gold of the western sky;  
Or amid the harem haunts of fear,  
Their lodge to build, and their nestlings rear.

The Indian fig, with its arching screen,  
Welcomes them in, to its vistas green;  
And the breathing buds of the spicy tree,  
Thrill at the burst of their revelry;  
And the bulb starts 'mid his choral cheer,  
Such a rushing of stranger-voices to hear.

O wild-wood wanderers! how far away  
From your rural homes in your vale ye stray!  
But when they are wak'd by the touch of Spring,  
We shall see you again, with your glancing wing—  
Your nest 'mid our household trees to raise,  
And stir our hearts in our Maker's praise.

## FREE THE SLAVE!

Friends of the chain'd in spirit!  
Set free our soul-bound slaves!  
And a redeemed and thankful world  
Shall smile upon your graves;  
Age after age shall see your deeds  
In useful beauty growing—  
Still gathering strength to save and bless—  
Like streams to ocean flowing.

## SELECTIONS.

From the Practical Christian.

## Communities.

A good deal has been said among our brethren, in their social interviews at various times, about the establishment of *practical Christian communities*. We have been frequently requested, of late, to lay the subject before the readers of this paper, with a view to the free discussion of the general proposition and its details. We have at length concluded to comply with this repeated request, but in doing so would respectfully premise that the whole matter is in a mere embryo state as yet, and that little more can be done at present than to suggest, discuss and consider. Whether in the end any enterprise of the kind will be deemed *desirable*, or if desirable *practicable*, remains to be seen. We shall submit our rough sketch of a general plan for a community, and leave it to the criticism and amendment of the brethren at large. The Shakers and the Moravians have established and maintained communities of peculiar fashions—either of which we should at present wholly approve as models, though much might be selected from both worthy of adoption. With us, at present, *practical individuality* is a fundamental idea of the *true man*. We believe that setting the individual right with his Creator, we shall secure social relations right. We therefore go for unbridled individuality of mind, conscience, duty and responsibility—for direct divine government over the human soul—and, of course, for as little human government as possible. We wish to know whether there is any such thing as man's being and doing right from the law of God written on his heart, without the aid of external bonds and restraints. We believe this is possible, and that it is every man's privilege, by the grace of God, to attain to such a state. And more than this, we believe men in the flesh will yet by thousands actually arrive at this blessed state. Hence our notions of a *practical Christian community* preclude very much of the governmental machinery employed in both the Shaker and Moravian establishments. We are not prepared to embrace the doctrine of the Shakers respecting marriage, and their plan of entire common property. The Moravians, it is true, retain marriage, preserve family integrity, secure the individual rights of property, &c. But there is too much detail and complexity in their government. Both of these classes of Christians have taken a noble stand in favor of many great points of practical Christianity, as have also the Friends, Mennonites and others. They are lights of Christian excellence, to which we shall do well to give heed, not implicitly, as unto perfection itself, but judiciously, as unto lamps lit at the great light *Christ Jesus*, which yet may be excellently in some respects by a new pattern. Especially would we recommend, should our brethren ever undertake to establish a community, that some suitable persons be sent to the Shaker and Moravian establishments, for the purpose of investigating the practical operation of their respective systems—in order that nothing really good might be overlooked or rejected. We say this the more earnestly, because we have made the foregoing remarks respecting their communities wholly from *book knowledge*, and not from observation, which last might perhaps render it necessary to modify our judgment in some respects. With these preliminary observations we now proceed to the business in hand.

1. *What is the great leading idea of the proposed community?* Ans. A compact neighborhood or village of practical Christians, dwelling together by families in love and peace, insuring themselves the comforts of life by agricultural and mechanical industry, and devoting the entire residue of their intellectual, moral and physical resources to the christianization and general welfare of the human race.

2. *What is the basis on which members are to be admitted into this community?* Ans. Assent to the document known among our friends by the title of 'Standard of Practical Christianity.' Those who profess the principles and acknowledge the duties declared in that Standard (together, of course, with their families and dependants) are to be the inhabitants of the community, village, or neighborhood.

3. *How is a tract of land, or proper quantity of real estate, to be obtained for such an establishment?* Ans. By means of a joint stock fund, raised by subscription in definite shares, and judiciously expended in the purchase of the real estate; which estate having been secured, should be afterwards partly or wholly divided among the joint proprietors, according to the value of their several subscriptions—unless all were perfectly agreed to hold it in common.

4. *Where should the community be located?* In the East or in the West, according to circumstances. It should be on good land capable of the highest degree of improvement at the least expense, in a healthy situation, a little retired from the bustle of the world, with a decent water privilege, and within reach of a good market for garden productions.

5. *What should be the maximum size of the community?* Ans. We think it should not comprise more than a hundred and fifty families, and perhaps not so many. More good might be done by establishing new communities. Probably it would be better to plant new colonies when more than fifty families had been brought together—especially if the enterprise were attempted in any part of the country where land is not easily obtained. Unforeseen circumstances, however, would more definitely settle this question of size. The size of different communities might be various. No precise limits can now be prescribed.

6. *What sort of a constitution or compact should be proper for the formation of such a community?* Ans. Something like the following, we should think, would answer the purpose; viz:

'We the undersigned, professing the principles, and acknowledging the duties, declared in the document entitled, 'Standard of Practical Christianity,' do covenant with each other, and agree as follows, to wit:

1. That, by divine permission and favor, we will unite in the formation and establishment of a *practical Christian community*; to be called *THE PRACTICAL COMMUNITY*.

2. That we will purchase a suitable tract of land, lay out the site of a village, and, as soon as may be, settle together by families in a compact neighborhood.

3. That to this end we will create by subscription a joint stock fund, in shares of fifty dollars each.

4. That said shares shall be transferable by the holders at their pleasure, provided only that no share shall be sold to the community, or that the purchase thereof shall have been refused by all within the community.

5. That when the joint stock fund shall have been invested in real estate, any stockholder shall be entitled, upon demand, to have his or her just portion of the joint property, or any specified part thereof, set off to his or her exclusive possession, and that it shall forever be at the option of the stockholders, as individuals, to continue in joint proprietorship with each other, wholly or in part, or to dissolve the same by an equitable division of the common property.

6. That this Community shall from time to time, elect such *official servants* as may be deemed necessary, all of whom shall be immediately accountable to their constituents, subject to their instructions, and removable at their pleasure.

7. That any person professing the principles, and acknowledging the duties declared in the foregoing 'Standard of Practical Christianity,' may become a member of this Community, by subscribing this compact.

8. That any member of this Community may be dismissed or withdrawn from the same, at any time, by declaring such *desire or purpose*, in writing.

9. That nothing herein contained shall be construed to countenance the slightest interference with the conscience, rights, duties or responsibilities of any individual member.

10. That this Community may at their pleasure amend this Compact, or adopt any rules and regulations for the transaction of business under the same, not repugnant to its general object and spirit.

FINALLY: *what important advantages may be expected from the establishment of the proposed Community?* Ans. Such a community would furnish a happy home to many pure-hearted Christians, who are now scattered abroad, insulated from each other, enslaved by a corrupt Church, and oppressed by the world. It would enable them to secure, with less severe toil, and more certainty, a comfortable subsistence for themselves and their family dependants. It would render it much easier for them to reform their pernicious habits of living, and to promote the true physical health and comfort of themselves and families. It would remove them from the dominion of many corrupt and demoralizing influences, to which they are now exposed. It would enable them to set up and maintain a purer religious worship, a holier ministry, in more satisfactory manner, and altogether a better spiritual state of things. It would enable them to send forth true-hearted, reli-

gious, moral and philanthropic missionaries into the surrounding world, for its conversion—men and women who could not be bribed or frightened into subservience to popular iniquities—and who, when weary, might return, like Noah's dove, to the wings of a peaceful ark, and find repose. It would enable them more effectively to prosecute every branch of moral reform and improvement, by means of the press, of well ordered schools, and the qualification of teachers to go out and inculcate our holy principles wherever the people might welcome them. It would enable them to bring up their children in the nurture and admonition of the Lord, away from those loose and corrupting influences, so prevalent almost everywhere. It would enable them to establish asylums for the orphan and widow, and the outcast of men—where they might be brought into the paths of life. In fine, it might be a powerful concentration of moral light and heat, which would make practical Christianity known and felt by the world. It would be in the moral and religious world, what the *sun glass* and *steam engine* are in the natural. But we forbear. If one such community could be established, the number might be indefinitely multiplied, over the whole face of the earth, till at length the kingdoms of this world should be absorbed into the glorious kingdom of our Lord Jesus Christ. Thus the reign of ignorance, selfishness, pride and violence would be terminated among men, and the whole great brotherhood of our race dwell together in unspokeable peace, under the immediate government of Him, to whom belongeth the kingdom, power and glory forever.

Shall the experiments be made? Who has faith in such 'small things?' Let them speak.

## Philadelphia Fair.

The anti-slavery women of Philadelphia are to hold a Fair about this time for the benefit of the cause. It is stated in the Pennsylvania Freeman, that the friends in England have co-operated, to some extent in the work of preparation. The following are extracts of a letter from one of the contributors on the other side of the Atlantic:

'We have ventured to make an appeal to the veneration of your countrymen, and the patriotism of such of ours as are sojourning among you, in the shape of *refugees* from places consecrated by the presence of genius and virtue, or their labors in various capacities. Abbotford and Dryburgh, the residence and burial-place of Scott, Melrose and Loch Katrine, immortalized by his pen; Birnam wood and Waterloo, have been laid under contribution. You will receive from Sara and Annie Biggs, relics from all these, gathered by themselves, and illustrated by their hands—and for the verities of these, their honor stands pledged. We shall enclose you rulers and boxes, whose history told by the seller, will procure for them, we trust, liberal and numerous purchasers. George Blagden, of Doncaster, Yorkshire, is sponsor for these. I wrote to his wife to request her general aid; and among other things to procure a certain quantity of a certain *pen ink*, which had been pointed out to me on a by-gone visit, as having sheltered George Fox, during one of his addresses to the multitude. I quote her answer. 'My contributions have been kept waiting by my husband; he has been seeking George Fox's pen tree. I am sure, if I could find one, he would have been the possession of a quaker, Henry Smith of Babby, and through his kindness has obtained some of the wood: it is now being made up into boxes and rulers. You will find some grass from the grave of our town's-woman, Elizabeth Heyrick. She was born and bred among us, little regarded and only wondered at by the many, but venerated by the few. In the year 1840, she died, and her remains were deposited in the burial-ground of St. Mary's Church, in the yard of the chapel in which I worship. You have done justice to the prophet too little honored in her own country. I wish I had the sonnet to her, noticed in the Liberator, for the Liberator; it would have diversified the quotations I could find for my relics. I send you a few sprigs unfaded, that should you deem the idea worthy, you may follow it out.'

Some of us were long ago interested in the abolition cause—its intrinsic merits recommended it to us. Some of us, I confess, had not the spirit of free number, with full acknowledgment of the justice of the cause itself, were roused to deeper and intense interest by the scope we saw its advocacy attached to *woman*, in her not least holy, if least acknowledged sphere. We felt long ago, but I know not when our feelings would have borne witness to themselves in appropriate aid, if some of us had not been brought into personal contact with those whose energy of doing shamed our barren sentimentalism.

Such offerings as our time, talents and pecuniary resources have enabled us to bring together, are yours of right—a gleaming from the harvest of your own sowing.'

## THE GENERAL POST-OFFICE.

Statement of the revenue and expenditures of the Post Office Department for the eleven years ending 30th June, 1850.

Year ending.	Revenue.	Expenditure.
June 30, 1829	\$1,707,318 42	\$1,782,132 57
1830	1,505,553 10	1,932,707 95
1831	1,597,511 54	1,936,122 87
1832	1,632,422 20	2,172,414 59
1833	1,615,043 50	2,259,044 59
1834	2,283,749 34	2,910,605 08
1835	2,983,556 66	3,767,550 08
1836	3,406,223 20	4,172,726 26
1837	4,100,065 43	3,363,428 03
1838	4,235,077 97	4,301,837 16
1839	4,477,614 04	4,654,718 42

The extent of the post routes in the United States covered by mail service, on the 30th of June last, was 1,549,142 miles, or 155,730 miles, less than the annual transportation on these routes, at the rate existing on the 30th day of June last, was about 36,370,777 miles.

The annual cost of transportation, estimated at the rate of pay existing at the close of the year, was 3,266,576 dollars, viz:

	Miles.	Cost.
By horse and sulkey,	12,182,445	\$789,668
By stage and coach,	21,289,278	1,911,855
By steamboat and railroad,	5,859,053	565,553

Total, 36,370,777 \$3,266,576

In addition to this service, the mails by steamboats and other vessels, under the 5th and 6th sections of the act of 1825, are estimated to have cost the last year, about \$9,000; and there have been paid for ship and way letters, about 26,000 dollars.

The number of post offices on the first day of July, 1850, was 19,129, the number on the 30th day of June, 1850, was 18,759; on the same day of the preceding year, the number was 13,468, showing an increase during the year, 559 post offices, and 271 discontinued.

The number of letters, newspapers, and parcels, during the year, 3,281 postmasters appointed, of whom 359 were new for offices.

The revenue of the Department for the year ending June 30, 1850, as appears from the settlement of the accounts of postmasters in the Auditor's office, was:

Letter postage,	\$4,002,776 07
Newspapers and pamphlets,	535,220 61
Fines paid to postmasters for violations of law,	260 00
Total,	\$4,538,256 68

The expenditures of the Department for the same period were—For transportation to postmasters, \$1,028,925 92

For wrapping paper, office furniture, advertising, mail-bags, mail-cocks, and keys and stamps, mail depredations, and, for salaries of clerks, clerks for offices, and miscellaneous, 441,778 96 |

For ship, steamboat, and way letters, 35,410 81 |

For transportation, 3,922,955 16 |

Total, 4,759,110 85

Excess of expenditures, \$219,854 17

The revenue as compared with the preceding year, shows an increase of \$61,651 64, being a fraction over one per cent.

The Right of Petition Sustained. It must be a source of gratification to the friends of the 'Right of Petition' to see that Hon. William Halstead, the member of Congress from this State, who was in his seat and made the right of petition, has been promptly sustained by his constituents, who by their votes, at the recent election, have returned him to Congress by the largest number given for either of the candidates on the Congressional ticket.—*Princeton Herald.*

Mr. Varian, Mayor of New-York, continues dangerously ill.

## THE LIBERATOR.

Mr. M. S. Lincoln, of this city, who was severely injured, sometime since, on the Schenectady and Saratoga Railroad, and who recovered 9,000 dollars damages, has since made a compromise with the Directors, and consented to receive 5,000 in compensation for the injuries he sustained.—*Transcript.*

**Large Tunnel.** The great tunnel through the Papago ridge, on the line of the Chesapeake and Ohio Canal, is probably the greatest work of the kind in this country. It is now so far completed that the light can be seen through it, the laborers penetrating from each end of it having met in the centre. The length of the tunnel is 3,115 feet from the top of the arch to the surface of the ground above it, at the highest point, 325 feet. It is to be 24 feet in diameter, most of which will be above the water surface.

**The Crank Rammer.** It is stated in the Salem Gazette that this highly important invention in the loading of cannon, the general adoption of which would prevent the loss of hands, arms and life itself, by premature explosions, is adopted by Captains Pierce and Sturgis of the Revenue service, and is the only one used in the loading of cannon on board the cutters under their command.

**Another Seizure.** Brig Tigris, of Salem, was at Anabaz, Africa, Oct. 17, in charge of a prize officer of British Africa, who for having been a free boy on board, a native of the coast, shipped at St. Thomas, as a free lad. Her cargo consisted of twenty thousand pounds ivory, and some coffee. The Captain and crew were to remain on board, and the vessel was ordered to New York.

**All for Glory.** Since the invasion of Algiers by the French upwards of ten years ago, upwards of fifty thousand men of various nations, and giving form to the ball iron, as it comes glowing from the furnace. It is intended as a substitute for trip-hammers, and does its work instantly. The inventor sold the patent right for Scotland alone, last week, for 25,000 dollars.

**We notice in the list of marriages in the Northampton Courant** that of Mr. Eliza W. and Mr. Wm. B. Batsheva Wing, of Hawley, his fourth wife, the third of whom he has lived with twenty-two months after a courtship of twenty days, commencing forty-eight hours after the burial of his third.—*Boston Mer. Journal.*

**A Knife.** Messrs. Rogers, the celebrated cutlers, in Sheffield, have in their show room a knife containing 1540 blades, of every variety of size and shape that have been in use. They add a new blade on the first of every year. The price of the knife is 250 guineas.—*Yankee Farmer.*

**Somebody Benefitted.** A writer in the Salem, Mass. Gazette, says, that three mercantile houses in that city alone will, by the result of the interruption of the Canal trade, add to their cash capital at least one million dollars, besides other individuals, who will receive various amounts varying from ten thousand to thirty thousand dollars each. 'It is an ill wind,' &c.

**The West India.** Advice received at New Orleans from Jamaica, mention the arrival of 14 colored emigrants from the United States, being the first fruits of Mr. Barclay's mission to this country. A much larger number was expected soon. Various applications for their services had been received from respectable parties.

**The Tariff and a National Bank.** The Senate of Georgia, by a vote of 43 to 34, have passed a series of resolutions, by which the right of Congress, under the Constitution, to charter a Bank, or to impose a Tariff for the protection of domestic manufactures. Several Whigs voted in favor of the resolutions.

**Another magnificent steamship** is now building in Troy, to run in connection with the Rochester and New York, in the spring. She is 260 feet in length, and it is said that her engine is one of the most beautiful specimens of machinery ever constructed in the United States.

**The Montreal Herald** has the following under its title of Births:

'At Templeton, on the 21st ult. Mrs. Francois Homer, of a daughter, being the second in eleven months, making her husband the happy father of twenty-nine children.'

An affray occurred on Friday evening last, twelve miles from this city, between Richard Jones and John B. Bush, in which the latter stabbed the former to the heart, killing him instantly. Bush, we are informed, has been committed for trial.—*Arkansas Star, Nov. 19.*

On Wednesday last, a colored man named Prince Page, was found dead under a wall, on the road leading from Mystic to Westerly. It is thought he froze to death during the snow storm on the evening of the 18th; as he had not been seen since the evening of that day.—*New London Gazette.*

'We have recently had, in the harbor of Valletta,' says the Malta Post, 'one of the oldest ships in existence. It was the Indus, a French vessel, built in India in 1718, and therefore now 122 years old. The hull seems as if it would still last many years.'

**The Largest Lake.** The Caspian sea between Europe and Asia, is the largest lake in the world. Its surface is 1,200 miles long, and 500 miles wide, and the surface of this lake is 300 feet below the surface of the ocean.

**Good.** An officer on board the U. S. frigate Potomac, writes from Rio Janeiro, under date of July 4, 1840, that out of their crew of 279, 220 had voluntarily stopped their grog.

Jonathan Chapman was on Monday re-elected Mayor of Boston, having received 5224 votes, against 2591 for Col. Greene, V. E. editor of the Morning Post.

**Census of Albany.** The population of the city of Albany, according to the census of 1840, is 33,327. In 1830, it was 24,309. Increase in ten years, 9,018.

A recent investigation into the condition of the Wolfboro' (N. H.) Bank, found it to contain only \$100,000, and called in all its bills, and in other bills to redeem a circulation of 30,706 dollars!

Edmund Taylor, of Manchester, Va. was murdered recently by a runaway slave, whom he was conveying to jail, and to bondage again.

It is probable that the new basis of representation Congress, will deprive New England of four of their present representatives.

The Richmond Whig says that a man, named Benj. Shephard, died in the jail at that place for want of food and covering to keep him warm.

A new Anti-Slavery paper is about to be commenced at Rochester.

Died in Boscawen, N. H. Mr. James Watson, aged 52. He dropped dead while walking across the floor. In Dublin, N. H. Mr. Aaron Smith, 49. He is said to have been seized with apoplexy.

In Brookfield, N. H. Mr. Henry Allard, 38. Death occasioned by a fall from a pair of loaded wheels, on which he was imprudently riding down a steep hill.

In Orange, N. H. Mr. Lucy Townsend of Athol, daughter of Mr. Artemus Collier of Orange, aged 24. Mrs. T. was on her way to visit her parents, and when she fell from the wagon and was instantly killed. An infant child which she held in her arms, escaped unhurt.—*Greenfield Courier.*

In Philadelphia, Nov. 8. Mrs. Hannah Jones, a colored woman, about 100.

At Belchertown, Mr. Josiah Kentfield, 74, death occasioned by falling from a scaffold in a barn.

At New-Salem, Mrs. Azubah Harrington, 68. Mrs. H. long survived three husbands whose fate it was each to partake in important scenes of the revolutionary war.

In Belchertown, Nov. 25. Mr. Stephen Shawway, a revolutionary pensioner, 84.

In Boston, Dec. 9. Mr. Josiah Loring, stationer, 65.

In Portland, very suddenly, on Monday afternoon, Nov. Rescoe G. Greene, aged 44 years and 6 months. Mr. Greene was seized with an apoplectic fit, while walking in the street, about 2 o'clock, P. M. and though every medical assistance was rendered him, he died in about two hours.

In Warren, N. H. 16th inst. Mr. Daniel Merrill, of Groton, 58. Mr. M. was engaged in threshing by machinery—while in a stooping posture, sliding one of the gears, a pitchfork fell from a scaffold over head, and one of the tines entered the back of his neck near the spine and head, and passed under the base of the cranium to the nose immediately under the eyes—he lived about twelve days.

In Concord, N. H. Mr. John Knowlton, aged 51. He fell dead while alone in his chamber shell-cracking. He was in a state of intoxication, and was unable to extricate himself.

## HATHAWAY.

AND

## UNION COOKING STOVES, &amp;c. &amp;c.